

THE FUNDAMENTALS OF CHRISTIANITY

Second of a Series of Sermons by Frank A. Andrews, of the Christian Church.

What is Sin?

Ezekiel 18: "The soul that sinneth shall die."

Romans 6:23—"The wages of sin is death."

1 John 3:4—"Sin is the transgression of the law."

James 1:15—"When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."

Christians differ from all other religions in his definition of sin. With other religions sin is the non-observance of the ceremonial forms of worship or sacrifice. If conduct which is considered detrimental to the welfare of the tribe or community brings any religious significance, the of care against the deity is easily overcome by gifts or sacrifices. The Jewish people considered a great deal of the ceremonial which marked their practices but it introduced into the life of sin a moral content. Disregard of the forms and ceremonials of Judaism was sin, not because the efficacy of worship and sacrifice was lessened thereby, but because such disregard was disobedience to the commands of God. "To obey is better than sacrifice," Sam. 15:22. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly before thy God?" Micah 6:8.

Sin in the Jewish Religion.

To understand sin and its significance in Christianity it is necessary to know something of the teachings of Judaism in regard to sin. In the Old Testament sin is defined as disobedience, and the result of sin is death. The first chapters of the book of Genesis teach that sin entered the world thru disobedience of Adam, and as a result of this disobedience the sentence of death was passed upon all mankind. It was evidently God's purpose to endow man with immortality and the gift of eternal life if Adam had stood the test applied to him and had obeyed God instead of being led by his own desires and impulses. When Adam was driven out of the garden of Eden, because of his disobedience, lest he should eat of the fruit of the tree of life and live forever, the promise was given that man should eventually overcome sin. Further on in the Book it is explained that this victory over sin and death would become possible thru mediation of a Messiah, whom God would send. The New Testament is the sequel of the Old and records the coming of the promised Messiah and the means by which victory over sin, and the gift of eternal life, may be obtained. The destruction of the world in the days of Noah was because of the sin of the people thru disobedience. Noah and his family believed God and obeyed Him and were saved. God promised that he would not again destroy the world in this way. But later on he rejected, because of sin, all the world excepting Abraham, a righteous man who believed and obeyed God. From him raised up a chosen people, the Jews, that they might receive His instruction and guidance and demonstrate to the world the beauty and advantage of righteousness and obedience to God. These people failed under the tests which came to them and were punished and finally rejected by God. The Jews had been given certain definite and specific commands to guide them in the paths of righteousness. They sinned in that they disobeyed God.

Sin is the Transgression of Law.

The statement made by John in his first epistle, found in the 4th verse of the 3rd chapter, is incorrectly translated in the King James version. The Greek language uses the article "the" in a great many cases where it would not be used in the English language. If John meant that sin is the transgression of the law, that would mean of the Mosaic law given to the Jews. Anyone who reads that letter knows that John did not confine sin to a transgression of the Mosaic law. He meant the law in general, anyhow. The sense is brought out better in the revised translation, "sin is lawlessness," that is, disregard of law, or, the transgression of law.

Christ Our Teacher.

This definition may be tested in various ways. All laws proceed from authority. Parents lay down certain rules, or laws, for the guidance of their households. They have a right to do so. They have a limited authority. When Jesus Christ was born, the father had absolute authority. He could take the life of his children, mutilate them, allow them to starve, desert them, or sell them into slavery. As the teachings of Christianity gained in influence it was recognized that God had limited the authority of the father. Later civil law was conformed to the ideals of Christianity and also placed limitations to the authority of parents. However, up to a point determined by the appar-

ance of the child the parents have authority and when children transgress the rules laid down by the parents the children do wrong, they are sinners. The children may not understand why these rules have been made they may think they are foolish. That makes no difference. The parents are presumed by the civil law, and by God, to have greater knowledge and wisdom than the children, and to be governed by a desire for the children's welfare. Hence are given authority to make laws and the children should obey. Disobedience is sin. "Children obey your parents," Eph. 6:1. "Honor thy father and mother," Eph. 6:2.

Brotherhood of Man--A Challenge

Sermon by Rev. H. A. Naves, of the Federated Church on Great Topic.

Acts 17:26—And he made of one every nation of men to dwell on all the face of the earth having determined their appointed seasons, and the bounds of their habitation.

The Apostle Paul here states a truth universally taught in Scripture. A truth which has found expression in well-worn words "The Brotherhood of Man." Paul's great Master taught this fundamental principle with untiring emphasis, and fully exemplified it in his intercourse with men. In the Sermon on the Mount he showed that the practice of brotherhood is more important than the performance of religious ceremonies. "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." He forbids indulgence in anger or contempt toward a fellowman because they destroy the fraternal relationship. "I say unto you that every one who is angry with his brother shall be in danger of the judgment—and whosoever shall say thou fool shall be in the danger of the hell of fire." The spirit of brotherhood is to qualify our judgments of men. "Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye—thou hypocrite, cast out first the beam out of thine own eye then shalt thou see clearly to cast out the mote out of thy brother's eye."

Brotherhood a Moral Relationship.

This fact of brotherhood is vastly more than a pleasing sentiment. It is fundamental and vital, is wrought in the constitution of humanity, and like every other universal law, material or spiritual, it cannot be neglected or disobeyed without penalty. The laws of God are self-enforcing, as the transgressor is sure to learn to his sorrow. Men often conceive that they can escape the consequences of disobedience, but the judgment of the Almighty is inherent in his law, and the offender chooses his own destiny in his attitude toward the law.

Why the Mosaic Law?

Brotherhood is based upon a common origin. Like the children of an ordinary family, in the larger human family, we share a common life, are all alike the objects of paternal love and care. His sun shines and his rain falls alike on the just and the unjust. Brotherhood involves a common interest and welfare, common dangers and problems.

Christ Our Teacher.

Very early in human history a man was found who defied the law of brotherhood. Cain slew his brother and expressed his attitude in the words "Am I my brother's keeper?" The spirit of Cain has held awful sway among men even down to the present time, and its fruits are murder, war, lust, robbery, caste, envy, hatred and oppression. In departing from God's plan men have found only misery. It is a sad history and a dark side of human society.

Christ Our Teacher.

But against the spirit of Cain Jesus has lifted the standard of brotherhood and never more than now has this old world hungered for the brotherhood that Christ taught. Between these two conceptions—that of Cain and that of Jesus—there is irrepressible conflict. It is the old battle between right and wrong, applied to our relations to one another. Shall we live together in helpful brotherly fashion or shall we bite and devour one another like the beasts of the forest? Go where you will, in business, in politics, in social life, there is a brotherly way of meeting and dealing with fellowmen and there is the selfish way, and we find both classes in the world. Wherever the missionary has gone he has met the slave-dealer and the rum-seller. The legitimate trader has encountered the pirate. Vast institutions have grown up from which brotherhood is excluded—where the big fish eat the little ones and are never satisfied. On the other hand many mighty institutions have been produced under the influence of Christianity where brotherhood is encouraged. Such are the fraternities, churches with all their multiplied agencies, charitable and benevolent organizations. Among governments democracies which aim to secure the welfare of all are crowding out monarchies with their hereditary ruling and favored classes.

Christ Our Teacher.

Brotherhood is not inconsistent with resistance of wickedness and wrong. We cannot oppose wrong without being brought into conflict with the people who champion the wrong. At the beginning of the war some good people advocated the doctrine of non-resistance, but now that militarism has been shot to pieces there is universal consent that it ought to have been destroyed as it has been. People who ally themselves with evil must take the consequences. We shall continue to

Christ Our Teacher.

Charley and Emmett Jones, who farm large tracts of land just south of Heppner, were in town on Monday. While enjoying the fine sunshine, these gentlemen feel that it would be better just now if the ground were covered with about a foot of the beautiful. It would be insurance of a better crop of wheat at harvest time, perhaps.

Christ Our Teacher.

Born—To Mr. and Mrs. Claud Cox, in this city on Thursday, January 9, 1919, a son.

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each one criminal, to shoot down train-robbers and housebreakers, and to defend our homes against any lawless Kaiser who may threaten the peace and progress of humanity. And in so doing we are not antagonizing the spirit of brotherhood but preparing the way for its universal and blessed way. Brotherhood is joy, peace, prosperity for all, and the evil-doer can enjoy these blessings only when he enters into the true spirit. Brotherhood does not imply the surrender of our rights. Yes in the interest of humanity many have gladly consecrated their rights. The soldier has a right to life but he offers his life in defense of home, country, or for the sake of humanity. Likewise, oftentimes, the nurse, the physician or the missionary. And multitudes of people in the ordinary pursuits of life are animated by the same spirit of sacrifice for others' welfare. Thus the Apostle expresses the spirit of the Gospel, "Let no man seek his own but each his neighbor's good."

An Ennobling Truth.

Brotherhood mutually ennobles men. What is called "public spirit" is the spirit of brotherhood extended to the whole community. Brotherhood gives to each his due, lends a helping hand to the weak, offers encouragement to the struggling, and throws the mantle of charity over the faults of the erring. It provides an atmosphere for united effort which results in progress, rescues the perishing, dries the orphan's tears and proclaims the gospel of peace and good will. Brotherhood keeps back the false tale of gossip, and in its tongue is the law of kindness. Truth rules its speech, honesty its dealings and charity its judgments.

Growth of Brotherhood.

When we look back to the time of Christ and consider the world as it was then we discover that the brotherhood idea has been gaining acceptance among men. At that time it was considered a perfectly natural and even laudable enterprise. Christianity soon introduced a higher conception of human life. Absolute monarchy was universal and the life of the individual was wholly at the mercy of the ruler. Think how Herod commanded all the boy babies of Bethlehem to be murdered because of his superstitious fear that one of them might become a claimant for the throne. And there was none to protest or protect. Slavery was looked upon as a part of the natural order of things. The aged, or undesirable babies were exposed to death by starvation. Babies so exposed were sometimes rescued that they might be reared for immoral purposes. Against these and many other cruelties the early Christians protested in the name of Him who said "Ye are brethren." Against war the church proclaimed the "Truce of God." Hospitals and asylums provided a refuge for the sick and distressed. From time to time laws were enacted protecting the humbler classes. The history of the struggle between selfishness and brotherhood has been long and exceedingly interesting. We cannot pause even to trace in outline the growth of the brotherhood idea in the world. But this we know that we live in a land and an age in which the beauty and worth of brotherhood are recognized as never before for which we may be profoundly thankful to the irresistible influence of Him who is known as our Elder Brother.

Brotherhood Applied.

Much ground however, remains to be occupied. Selfishness is not dead even in the most favored parts of human society. Brotherhood has not yet had its perfect work. The two mutually destructive conceptions are still in active conflict. Not until all that is evil in class distinctions shall be overcome, until capital and labor shall each respect and concede the rights of the other, recognizing their mutual dependence upon each other, not until race antagonisms shall melt away in acceptance of the truth that "God hath made of every nation of men to dwell on all the face of the earth" shall the brotherhood of man be gloriously vindicated and its welcome morning be ushered in.

Across the Sea.

Across the sea the representatives of the nations are laboring to gather up the fruits of that victory over selfishness which has been won at so great cost. For the nations also must come under the banner of brotherhood. The Jews of Christ's time rejected him because he would not give them dominion over the nations of the earth. But how much more glorious is the spiritual kingdom which he has established in the hearts of the millions who honor him than "all the kingdoms of the earth and the glory of them" with which Satan tempted his vision.

The Nations Need Each Other.

The nations need each other as a man needs neighbors. China erected a great wall to protect her people from their enemies. But the wall which shut others out shut China in. Because she did not come into contact with other peoples she degenerated. Her millions of population are not a defense but a burden. Her resources are undeveloped and her people perish. Her masses lead a wooden existence. They wait the awakening which will come from contact with other members of the family of nations.

But God's plan is moving on, and was to that people who obstruct its progress. Germany forgot brotherhood and behold her today—she has lost her proud place among the nations of the earth, nor can she hope to regain her true position until she has learned that the "superman" is the man who is most completely inspired by the spirit of brotherhood. The "Parliament of Man" may be far away in the distant future or it may be much nearer than we dare to hope. But the thoughtful student of history will believe that the progress of the past is a prophecy for the future, and that God's purpose will finally be worked out in all human institutions and relationships. To believe in it is to help to bring it. Heartily to accept it as a great divine truth is to be guided by it practically in all our attitude toward dealing with those around us. The blessings of brotherhood will never come to people who do not believe in it and practice it. Here then is a challenge to the best that is in us, nor need we wait for some future time to respond.

Dr. McMurdo Operated on Pete Howell.

Dr. McMurdo operated on Pete Howell, young son of John Howell, of Hardman, at the Heppner Sanatorium Saturday morning. The boy was brought in Friday evening from his Hardman home, suffering with several different ailments, chief of which was empyema, or pus around the lung. The operation relieved this difficulty and proper medical attention straightened out the other complaints and the boy is now doing quite well.

F. R. Brown, County Agent of Morrow County.

F. R. Brown, county agent of Morrow county, with headquarters at Heppner, was here last Saturday while on his way home from Boardman and Iririon, where he spent a couple of days directing the forthcoming rabbit poisoning campaign. He says the north end of Morrow county is now well organized to put on a ten day poisoning campaign. Mr. Brown, besides being county agent, is associated with F. A. McManis, an attorney and auctioneer of Heppner, in the operation of the Farmers' Exchange in that city. —Herald.

Why Meat Prices Vary in Different Stores

Prime steers.....	\$19.00@20.25
Good to choice steers.....	17.00@19.00
Common to medium steers.....	15.00@17.00
Yearlings, fair to fine.....	16.00@19.00
Packers and butchers.....	8.50@15.35
Crossing, we and heifers.....	7.25@8.25
Bulls, plain to best.....	6.50@12.00
Four to five year olds.....	6.00@11.75
Western range steers.....	10.00@12.00

These newspaper quotations represent live cattle prices in Chicago on December 30th, 1918.

The list shows price ranges on nine general classified groups with a spread of \$13.85 per cwt.—the lowest at \$6.50 and the highest at \$20.35.

Why this variation in price? Because the meat from different animals varies greatly in quality and weight.


Although the quotations shown are in nine divisions, Swift & Company grades cattle into 34 general classes, and each class into a variety of weights and qualities.

As a result of these differences in cattle prices, (due to differences in weights and meat qualities), there is a range of 15 cents in Swift & Company's selling prices of beef carcasses.

These facts explain:

- 1—Why retail prices vary in different stores.
- 2—Why it would be difficult to regulate prices of cattle or beef.
- 3—Why it requires experts to judge cattle and to sell meat, so as to yield the profit of only a fraction of a cent a pound—a profit too small to affect prices.

Swift & Company, U.S.A.



NEW FIELD OF SPORT LOOMS AT HAND.



Is a new field of sport about to be introduced into a world at peace? Will some new game with thrills yet unthought of for sport followers be worked out as a result of the great war? It would seem so from remarks from one of America's great ace, Eddie Rickenbacker of Columbus, O., former famous automobile race driver. Rick says he will never go back to the auto track. "No thrills!" is his reason. But Rick will test his skill in the air with any of them. From such situations will come a new field of sport.